1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

A knotted cord or quipu (*ñtkwaxk'ipá*) is used to add formality to an invitation to another tribe or in accepting an invitation from them. The cord, which is carried by the messenger, contains a knot for each sleep which will elapse before the meeting. One knot is cut off each night: the last one, which is by itself at the end of the cord, represents the meeting. Thus the Havasupai sent one, made by the reservation policeman, to the Navaho at large by a member of that tribe. This had seventeen knots and referred to a dance held in September, 1919. Two instances of quipus brought by Walapai were noted; both invitations of local chiefs to mourning ceremonies. On August 20, 1921 a Navaho, who was not a chief, gave one with ten knots to Supai Jack, a prominent man, with the information that the Navaho would arrive at the Havasupai village in the afternoon or evening of September fourth.

805 211 648

These are not used as mnemonic devices, nor do they use notched sticks in this way.

A family may keep track of the return of a traveler by marking on a stone or post, erasing a mark for each sleep as it elapses.

211

Six directions are recognized: the four cardinal points, the zenith, and the nadir.

823

north	*mtáv'gá*
west	*xyatáqwet* (sun's setting place)
south	*kaw'vigá*
east	*xyáčja'tkwé* (sun's rising place)
zenith	*amáv'gá* or *tuiatáv'gá* (*middle of the sky*)
nadir	*matváčá* or *ámtáv'gá* (*middle of the ground*)

The place where the speaker is (*ámtáta"walyt'g*, ground where I am), is not considered a direction. In naming the directions they are given in the order north, west, south, and east.[1] There is no color-direction association.

822 151

Color terms are as follows:—

hyágá or *hyáčj*	black
hyaw'gá	brown
ákwó'tgá	red
gwakaw'gá	pink
ágwáčg	yellow
nyámá'vá	white
vaaáwá	blue-green
vahaačgá (?)	blue
vahaatčáv'gá	green

[1] The Navaho order is east, south, west, north, zenith, and nadir (Franciscan Fathers, 55; Stephen, 94, 208); that of the Hopi north, west, south, and east (Voth, [a], 53). That of the Pima is apparently a temporal one is south, east, north, and west (Curtis, [1], 72). The San Carlos Apache recites in this the Navaho, east, south, west, and north (Goddard, [2], 7.)

[1911]

1:Spier E-5 (1918) 1928
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822 The familiar blue-green confusion occurs here, but the Indians of course
151 recognize and designate the difference between the colors whenever the occasion requires. Spotted (s,ɛdɛ̨d) and variegated are not colors.

Comparative Notes

The beginning of winter (mid-November) as the initial point of the
171 Havasupai calendar has its counterpart throughout the Basin, Plains,
805 and the interior of British Columbia, according to Cope's summary.[1] In this vicinity, the Navaho year begins about October[2]; the Yavapai in September, and the Southern Diegueño in September or November.[3] This extends the distribution of this type further south. On the other hand the calendar turns on the solstices in the Pueblos and in southern California.

The month names are in general descriptive as in most North
✗ American calendars. Unlike the Hopi, Hano, Zuñi, and Southern Diegueño, these are not divided into two series of six repeated names.

Some suggested identities among the constellations recognized by
171 tribes in this area follow[4].
821

Luiseño	*No. Diegueño*	*So. Diegueño*	*Yuma*	*Mohave*	*Yavapai*	*Havasupai*
		Hand (5 stars)				Hoop (5 stars) (Month name, Hand + to some)
		Begins year November or September				Begins year November
		Buzzard (in third month)				
		January or November				
		Cliff (in fourth month)				Coyote (in second (month)
		December?				December
						Cold star (Perseus?)
						February

[1] Cope, map 5.
[2] Franciscan Fathers, 88.
[3] Curtemier, 226; Spier, (c), 247. Cope shows the Yavapai year (called Tonto), marked by seed-gathering in September, with the harvest or summer type of calendar beginning, but seed-gathering coincides with the winter round of activities in this region. The Diegueño seem in element with the solstitial type, but there is no authority for this. Their year begins in September (or November, see below) when the weather turns short.
[4] Du Bois, (c), 166, 244; Waterman, footnote 96; Spier, (c), 219, 247; Tripod, 276; Curtemier, 226.

Their perceptive faculties

181 are good, especially relative to simple
●151 ideas and actions, or to the ludicrous.
153 They are capable of connecting words with any new idea which they comprehend, and are the most remarkably imitative human beings I ever saw, both by action and with the voice. They would repeat whole sentences, with marvelous truthfulness of sound, in Moqui, Zuñi, Navajo, Spanish, or English, and they manifested a universal passion for acquiring foreign tongues. All these characteristics, together with their striking powers of retention, were shown in the example following: One of them asked me to write the sentence, "Give it to me," in English, Ha-va-su-pai, and Zuñi. I wrote it, and carefully pronounced it in the three languages, showing him the order of the words. He ran over them a few times, and surprised me a day or two after not only by repeating every word correctly, but by pointing out the different sentences, and even words, which he pronounced. This seemed to argue an appreciation of form as well as of sound and its meaning; on attempting to copy any sentence, however, they would labor patiently, but present a scrawl in which not a mark could be detected that had the remotest resemblance to a single letter in the original.
[212] They did not seem either to be very curious about my writing, or to have the slightest comprehension of it; but would watch and mimic the motions of my hand and pencil in writing, and even the expression of my mouth, then take the pencil, imitate all these things very closely, produce a meaningless scrawl, and gravely read off a ridiculous, usual-
[522] ly obscene, rendering of it; seeking my interpreter, and taking infinite pains to have their frivolities very carefully rendered to me in Zuñi.

281 They are skilled in manufacturing
461 and using implements, especially in producing raw material, like buckskin, for which they have universal celebrity from
090 the Colorado to the Rio Grande. The

12: Cushing I-5 (1882) 1892
MT14 Flatears Tumans MT14
Havasupai

The
18| women excel the men in such dexterity,
469 being wonderfully apt and graceful in the use of the hand in making baskets or preparing food. The men are expert
[324 hunters, and constantly practice marks-
411] manship with bows and arrows and rifles. They are doubtless endowed with elements of progression, as shown by their habit of always adopting and profiting by improvements or advantages of other nations, when once convinced of their superiority. The women are certainly
[562 duller and less impressionable than the
151] men, but far more thoughtful, and apparently quite sage in some of their reflections, their opinion being at times sought, in ultimate cases, by the latter.

342 The habitations of the Ha-va-su-pai are of three kinds, two of which I have already mentioned. Often, those above the river are conical, half-underground structures, made by supporting three forks against one another, laying lesser poles around these in a circle, and covering the whole with sticks, flags, grasses, and dirt, extending the front out in the shape of a verandah; or, again, by combining the square and the round forms in one, the latter serving as a retreat during severe weather. Anciently, the stone house, of good proportions, and not unlike the Pueblo architecture, except from the fact that it never exceeded one story, was sometimes used, as attested by ruins, of which several plans occur among my notes.

342 Strangest of all, however, with their
172 lesson for the speculative archæologist, are the little cliff dwellings of stone and mud, before mentioned. Though ruder than the wonderful remains of similar character in other parts of the West, ruins which have attracted world-wide attention and speculation, they are identical with them, and are the only examples of recently-built and still-occupied cliff dwellings. Furnishing clews
343 to the uses of the lesser rooms and
172 niches in the prehistoric cliff ruins, are the hundreds of little *caches*, or grana-